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## Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 25, 1868.

## NOVA SCOTIA CONFERENCE.

Friday evening, the 4th inst., found us on board the "Linda," the only steamer that makes regular trips to Yarmouth. There was quite a number of passengers, but the party bound for the Nova Scotia Free Baptist Conference was not at all large. Rev. E. Weyman, delegate from the N. B. Conference, was accompanied by two of his daughters. Rev. A. Taylor, the other delegate, failed to "put in an appearance," neither was his substitute on hand to take his place. We were pleased to meet with Rev. E. H. Porter, delegate from the Maine Central Y. M. of Free Will Baptists; he, with the writer, making up the balance of the party. We had a pleasant, though not very speedy run; none of us were troubled with sensations of seasickness, if we except our good Bro. Porter, who, though not as sick as he might have been, seemed to feel very uncomfortable indeed. Arrived at the wharf we were met by Bro. Jacob Porter, who was in waiting to convey his brother to Barrington, where he had a preaching appointment for him on the following day (Saturday). Rev. Wm. M. Knollin was also on hand to take charge of Bro. Weyman and daughters; while Bro. Sullivan, according to previous arrangement, was fully prepared to look after the writer. After attending, partially, to the wants of the inner man, we drove to Tusket, where Bro. S. resides, and we were pleased to again meet his family, and have inflicted upon us a repetition of the hospitality enjoyed by us last year. Our stay was necessarily short, as Bro. S. had made arrangements for us to preach at Steele's Hall, Beaver River, that evening. We remained sufficiently long, however, to assist in making a couple of young people better satisfied than if this privilege had been denied us. A drive of some sixteen miles, and we were ushered into the house of Chas. Steele, Esq. The preaching service in the Hall was well attended, and we felt that some little good must result from the service.

Sabbath dawned brightly, promising a delightful day. The appointments for the day were as follows: Beaver River, Sandford and Tusket. At each of these places we saw our privilege to speak. In the morning, we spoke of "The Earnest Activity that should characterize the Church," in the afternoon of "The great need of a Saviour," in the evening of "The need of a Revival in the Church of Christ." We trust God may so bless the labours of that day, that, even if immediate good is not apparent as the result, there may be, from the seed sown, a springing up "after many days" of plants of righteousness, bearing fruit that will glorify God. Bro. Sullivan was our companion during the day; and we also met Rev. D. Oram at the afternoon service. Monday and Tuesday were spent resting and visiting. Wednesday morning found us again on the road; there were a dozen or more wagons, all well laden, and all bound for Conference. With such a party all enjoying that freedom and buoyancy of spirit generally possessed by all persons on such occasions, no one could well avoid feeling pleasant and joyous. The distance from Tusket to Barrington is thirty-eight miles. The country through which we passed did not look very inviting; huge rocks were seen covering most of the available space, while only here and there was a small patch of soil hidden. We were assured, however, by one friend that "potatoes will grow, if they can be planted"—the great difficulty seeming to be in finding a place to plant them. There were some pretty views along our road though, notwithstanding the enormous masses of rock on either side of us. For some distance we drove quite near Argyle River, which is extremely pretty, dotted as it is with almost innumerable islands, large and small.

## BARRINGTON.

Rocks increase in abundance and size as we approach Barrington. But, despite all this, it is a thriving and rather attractive place. Barrington proper, as we heard it called, thickly settled; and, judging from all appearances, the people are prosperous. They are chiefly engaged in fishing, while many of the hardy sons of the sea hail from this place. There are some eight churches within a limited district, five of which are Free Baptist property. These houses are of rather a superior order, which may be said of most of the churches we saw along our route. This speaks well for the people, and is an evidence that, though the soil upon which they live is not as fruitful as in other localities, there is richness of soil in their hearts, that good seed has found its place there, that it has not been choked by the world, but has become firmly rooted and grown abundantly; so much so that the fruits are seen in numberless good works, among which is the erection of the churches above referred to, where they assemble to offer homage to God. In one of these we had the privilege of speaking on the evening of our arrival. There are two Free Baptist ministers—Revs. W. C. Weston and J. I. Porter—resident here, who have the care of the churches.

## THE ISLAND.

Cape Sable Island is about three quarters of a mile distant from the main land. The crossing is done in a scow; and the ferryman on this occasion had enough to do, as it is said there was never before so many horses and carriages on the island as during the session of Conference. When once on the island, we feel, as we drive along to the place of meeting, gazing in every direction as we go, a sensation of disappointment creeping over us. It is not what we expected. Everything is different, with one or two exceptions. Our disappointment, though, excites pleasure rather than pain. Perhaps we ought to make a confession here. We think, too, that the good people of Cape Island will pardon us if we acknowledge to have formed a very—well, not a very good opinion of their sea-girt home. From our childhood there had been associated with it in our minds the accounts of the fearful wrecks so frequently occurring near Cape Sable; and in our youthful imagination we had pictured the terrible scenes of mighty ships, freighted with living souls, going ashore, having been dashed to pieces upon the dreadful reefs. We had heard, as though sounding within our ears, the shrieks of weak women, the pitiful cry of helpless children, and the groan of anguish that forced itself from the hearts of stout men, inured to many dangers. With these we coupled the scenes at home; and thought of the shafts of pain driven to hundreds of hearts, and the scores of homes that were shrouded in mourning, till we almost learned to dread the name of Cape Sable. Neither is it to be wondered that,

with such scenes formed in our young mind, and as, growing with our years, they became stronger, that we came to think Cape Sable the most dreary of all dreary places—a place shut out from the rest of the world, and almost unacknowledged as a portion of civilization. It is true that, for two or three years past, our opinion changed somewhat; but still we continued rather doubtful. And when at the last N. S. Conference it was resolved to hold the meeting on the island this year, we determined then that, if possible, we should see it for ourselves. We went, we saw, and we have an altogether different opinion of the island and its inhabitants. And now our readers may want to know something about it. Our space will not allow us to state more than a few facts.

A resident of the island informed us that it is about twenty-two miles in circumference, and that its population is between 2,500 and 3,000. There is but little done in the way of farming. The inhabitants are all engaged in some branch of a seafaring life. All seem to be comfortable, and there is no small amount of wealth possessed by not a few. They are enterprising, as is seen in the taste with which they construct their dwellings, and lay out the grounds about them. Evidence of their Christianity and Christian enterprise is seen in the fine houses of worship they have erected. There are three large churches on the island; two of these are Free Baptist, the other is Presbyterian. One of the Free Baptist Houses, it is said, will seat 700, and the other 500. They are fine buildings, each having a spire. The Free Baptist sentiment prevails largely, as we were informed that there are not more than a dozen families that attend the Presbyterian church. The Free Baptist churches number about 400 communicants, and enjoy the labor of Rev. Wm. M. Knollin. There are four Sabbath Schools, with an average of about 300 pupils in regular attendance. There are five school-houses, three of them very large. The education of the youth is thus well cared for. They have not forgotten that it is necessary to inculcate temperance principles, for they have two divisions of the Sons of Temperance, and one Lodge of British Templars. The people are remarkably hospitable, and anxious to do all in their power to make their guests comfortable.

## THE CONFERENCE.

The Conference was organized at 10 o'clock on Thursday, 10th inst., Rev. Wm. M. Knollin being elected Moderator. The morning was chiefly devoted to the appointment of committees, and the preparation of other business for future sittings. In the afternoon the reports of the Quarterly Meeting clerks were received. This Conference has no corresponding secretary as ours, and the only statement of the condition of the churches is given in the reports above referred to. Some advancement was recorded, though success has not been so marked as was desirable. Difficulties that formerly impeded the progress of the body have been removed by the union, and while there is in some few instances dissatisfaction on account of the union, yet on the whole there is a growing feeling in its favour among those who at first doubted its wisdom, and the evidence is multiplying that no other course could have effected the same amount of good, or have been productive of the same amount of strength. In their former condition, weakness, continually increasing, must have been the portion of both branches, but now with their interests made one, when once their forces are thoroughly organized they may win greater victories than would have been at all possible formerly. We think we judge correctly when we predict a bright future for the Free Baptists of Nova Scotia. Thursday evening a very interesting and instructive discourse was preached by Rev. D. Oram. The subject, "Go Forward," could not well have been more appropriate; and we doubt not it incited many hearts to step forward more vigorously and trustfully.

The Friday morning sitting was principally taken up with a discussion regarding the Quarterly Meetings. The churches are divided into two Quarterly Meetings, each holding four meetings annually. It was argued by some that too much time is thus taken up. Though the benefit arising in many instances from these Quarterly Meeting sessions was acknowledged, yet it was strongly urged that there being so few ministers, the attendance at too many meetings (eight) in the year was too great a tax on their time, and deprived their churches of too much labor that they should have. It was also stated that a general dissatisfaction regarding the system was prevalent in the churches; and it seemed to be the general wish to make some arrangement by which fewer meetings would be held in the year. As the number of meetings could not be changed without changing the entire system, notice was given of a resolution to be submitted at the next annual meeting which will effect the desired change. It would not be a bad idea for our Nova Scotia brethren to adopt a plan similar to our District Meeting arrangement, where each District has but one session each year.

Rev. J. B. Norton having died since the last annual Conference, resolutions, referring in fitting terms to this honored veteran of the cross, who was the founder of the principles of the denomination in that Province, and expressive of sympathy for the bereaved widow and family, were passed. It was also resolved to appeal to the churches for funds sufficient to erect a suitable monument to the memory of this departed servant of Christ. The afternoon was occupied with receiving reports from delegates. Rev. E. W. Porter reported the Maine Central Yearly Meeting of Free Will Baptists. This Yearly Meeting has 90 ministers, and from 5,000 to 6,000 communicants. It also embraces two Educational Institutions; and is enjoying considerable prosperity. Rev. E. Weyman reported the N. B. Conference, and spoke warm words of encouragement to the N. S. brethren. Bro. Weyman was followed by the writer in a few remarks. Revs. C. Knowles and D. Oram, appointed at their last annual meeting as delegates, the former to Maine and the latter to New Brunswick, gave each a narrative of his mission. The reports were all listened to with peculiar interest. Just before the adjournment the committee appointed to investigate the charges against Charles J. Oram, an ordained Elder of that body, submitted a report. He had avowed his lack of interest in the denomination, and had connected himself with the preachers of the doctrine of annihilation and kindred sentiments, which, with other charges, influenced the committee to recommend his expulsion from the Free Baptist body. The report was unanimously adopted; and a resolution also passed recommending the church, of which he is a member, to withdraw its fellowship from him.

A public meeting in the interest of the Foreign Mission Society was held in the evening. The Society had only been organized a year, and the funds already received remained in the Treasurer's hands. In one of the business meetings on Thursday it was resolved that the Society adopt a female missionary, and become responsible for her support. This, we think, the wisest course that could have been pursued, as we are confident that when the churches are given to understand that a missionary is looking to them for support, they will not allow any deficiency in the treasury.

The meeting just referred to was largely attended. Prayer was offered by Rev. E. Sullivan; introductory remarks by the President, Rev. J. I. Porter. Rev. T. H. Crowl, Cor. Sec., submitted his report, after which there were addresses by Revs. E. W. Porter, J. I. Porter, and E. Weyman. Considerable cash was taken, which, together with a large amount of pledges, made the proceeds of the evening quite a respectable amount. This Society has made an excel-

lent beginning. The Churches will find that the more they do in the Foreign Mission work, the richer and deeper will be their blessings at home. Saturday morning there was a Temperance meeting held, it was addressed by Rev. D. Oram and others. An education meeting held on Saturday evening, was also a very enthusiastic occasion. The social Conference, which is always held on Saturday afternoon, is generally expected to be full of richness; and there is very seldom any disappointment. In this case it was good. Everybody enjoyed it. The only difficulty was that experienced by the pastor of the Church in endeavouring to bring it to a close.

The following was the preaching arrangement for the Sabbath, as announced by the Managing Committee. At the seat of Conference, 10 o'clock, A. M., Rev. J. McLeod; at 2 o'clock, P. M., Rev. C. Knowles; at 6 o'clock, P. M., Rev. E. W. Porter. At Clark's Harbour, on the island, at 10 o'clock, A. M., Rev. E. Sullivan; at 2 o'clock, P. M., Rev. D. Oram; at 6 o'clock, P. M., Rev. S. K. West. In the Bethel, on the mainland, at 7 o'clock, P. M., Rev. E. M. Sullivan. In the Central Meeting House, on the mainland, at 7 o'clock, P. M., Rev. J. McLeod; in the Methodist Chapel, Barrington Head, at 10 o'clock, A. M., Rev. E. W. Porter. The above arrangement was carried out with the exception of the evening meeting at the place of Conference, where Rev. Wm. Downey preached in place of Brother Porter, who was unable to attend. The day was pleasant, and the congregations very large.

The business was concluded at noon on Monday, and the Conference adjourned till next year. The place of meeting is not yet known; it having been left with a committee to arrange. Delegates were appointed as follows: Rev. J. I. Porter to Maine Central, Rev. D. Oram his substitute; Rev. Wm. M. Knollin to New Brunswick, Rev. T. H. Crowl his substitute. Considerable business, which we have not space to refer to, was transacted. Everybody was apparently satisfied with the meetings of business, and the religious services as well. It was said to be the largest gathering ever known at the Conference. We were glad to meet the brethren, many of whom we greeted last year. It was pleasant to renew the acquaintance, and to be where brethren, though dwelling in localities far separated from each other, but all possessing the same spirit, and whose hearts with the same love, meet to exchange words of christian cheer and encouragement.

While in Barrington, we spent a night very pleasantly with Brother Arch. Hopkins, jun., and family, and also with Rev. C. W. Weston. Bro. Weston's health has been quite poor of late; he is now endeavouring to get rest, and we hope soon to hear of him as strong and active as ever. Monday evening found us again at the home of Bro. Sullivan in Tusket. Here we rested Tuesday, and Wednesday went to Sandford, purposing to attend an appointment in the evening at Session Hill, a short distance out of Yarmouth. The rain, which commenced about noon, rather changed our plans, and the appointment had to be given up.

YARMOUTH AND THE POLITICAL SITUATION. Thursday was spent in Yarmouth. There is some building going on, but things are generally quiet. The stagnation in business of all kinds is of course charged to Confederation. This is the stronghold of Anti-sm, so acknowledged, though we do not know that there is a great difference between it and the rest of the Province. We conversed with several parties, endeavouring to find out the real state of affairs. We must confess that we did not succeed very well, owing to the diversity of opinion. The majority, as all know, are strongly opposed to Union, though annexation and rebellion find but few sympathizers. Some have strong faith in Howe, others think he will go over as soon as he dares, while others argue that now that he has fulfilled his mission, having done all in his power to prevent the Union, and later to get a repeal, he will not only be justified in throwing his influence in with the party striving to make the Union a success, but that as a patriot his duty to his country demand it of him. We cannot say how the great majority of Nova Scotians would look at this last idea. It cannot be denied that the long political excitement which has agitated the sister Province has had an injurious effect; and we can only hope their fears may soon be allayed, and some steps taken which will make the Union less galling to Nova Scotians.

## THE RETURN.

Three of those who went with us remained over another week, so that Brother Porter and ourselves made up the returning party. The passage back was somewhat rougher than when going, and Brother P. again was a sufferer. We came near enough to sickness to begin to fear it, but fortunately it ended there. Nine o'clock, on Friday morning, found us at the wharf in St. John, and midnight found us at our home in Fredericton.

## CONCLUSION.

We need scarcely repeat that we enjoyed the trip. We returned wearied, yet pleased that we had gone. We think we saw the harvest field grow wider, and the importance of the great work of every member of the christian church more clearly, and felt it impress our heart more deeply than before; and we hope to be able with an increased vigour to fill up the measure of our days in the service of the Most High.

We cannot well write the last word without recording our gratitude for the kindness we met on every hand. Particularly are our heartiest thanks due our esteemed brother, Rev. E. Sullivan, for the uniform kindness extended to us. From the time of our arrival in Yarmouth till he set us down there again to return, he was our constant travelling companion. We found in him a warm-hearted friend, unselfish to a fault, seeming only to enjoy himself when he could cause everybody else to feel comfortable. To him we are under large obligations for his conveyance and profitable companionship and associate labour during our visit.

## THE UNIVERSITY OF FREDERICTON.

In our previous article we sketched, in short, an account of the opening of this Institution, and proposed now to describe in detail the rewards that are actually conferred upon students who show themselves worthy, hoping that many of the readers of the INTELLIGENCER may be induced to send their sons to the University, after a thorough preparation, to lay the foundation of a superior education. The first prize which we notice, is the "Douglas Gold Medal," of the value of \$40, awarded to the student who produces the best essay on a given subject. The subject is chosen by the Governor, who is Visitor on behalf of the Queen. This prize is open to all the students of the Senior, Junior and Freshman classes; and in fact was taken for the years 1866 and 1867 by Freshmen. Books of reference of almost all kinds are kept in the Library of the University, which are of great value to those competing for such prizes as above. The next prize, which we note, and which can be competed for by any student, is the "Alumni Gold Medal," of the same value as the Douglas. This is bestowed upon the one who makes the best translation of a given piece of English prose into Latin. The Medal is given annually by the Alumni Society, formed in the year 1863 by students who had graduated, and having for its aim a most worthy object—the encouragement of the study of classical literature. There is a Compound Achromatic Microscope, valued at \$40, open heretofore to members of the Senior and Junior classes, and given to the one who had shown the greatest proficiency in the study of Natural Science. Added to this, is a prize of \$20

in French, open to all the students. We now come to what are termed the University Scholarships. These comprise three prizes, worth \$60 each, given, one to the Senior, one to the Junior, and one to the Freshman class. That awarded to the Senior class is for eminence in Mathematics, that to the Junior for eminence in Classics, and that to the Freshman for eminence in the English language; the student who obtains the highest number of marks in any competitive study, carrying away the prize in all cases, with this exception, that no one can take the same prize twice. We now come to the last but most valuable class of scholarships—the County Scholarships. There is one of these for every County; and the one who obtains a County Scholarship on entering the University holds it for two years; its value is about \$80 a year. The holder of a County Scholarship, however, is subject to this restriction: He cannot take any other money prize while he has it, but can compete for the Medals or Microscope. More than this—there is the Librarianship of the University, worth \$80 per annum, awarded, not by competition, as formerly, but bestowed by the President as a reward of merit. The sum total of the twenty-two prizes and scholarships is about \$1520. Dividing this sum by the number of students in yearly attendance, it averages about \$40 for each. We know of no University that offers such inducements to the youth of any country. Besides, when we consider the superior character of the education there acquired, we are certainly at a loss to know why no more avail themselves of the advantages it is capable of conferring. Some may have religious preferences; but the University, although exclusive many years since, now knows no sectarian distinction, all denominations being equally entitled to every advantage it bestows. We wish it thoroughly understood that no sectarian influence is brought to bear upon any student by the University; each one attending the Church signified by his parents or guardians. And although the prizes are so liberal that almost every one can get one in some part of the course, yet still another provision has been made, by which the poor man is assisted in educating his sons; this act provides that there may be "as many as fifty-six Free Scholars," being, on an average, more than three for each County—six for the City of St. John, and three for Fredericton. Such scholars are entitled to all the privileges and advantages enjoyed by students in the undergraduate curriculum (course of study), without being required to pay the usual fees for instruction. "Schoolmasters," also, "are admitted free of all charge for tuition," if they "mean to pursue teaching as a profession."

## WHAT SHALL I DO FOR THE LORD?

A writer in *Zion's Herald* makes the following earnest appeal to every christian:

Look around you, brother, and you will find plenty of work to do. Perhaps you have been so engrossed in business that you have not asked yourself the above question. If not, then sit down at once and think about it for a moment, and see if you do not come to the conclusion that it is time you were doing something for God. Do you attend your prayers and class meetings regularly? Or do you let some trifling excuse keep you from the means of grace, and thereby suffer loss to yourself and shirk your responsibility to God. Then, looking around, we see opportunities every day to speak a word for our Saviour, and too often we let them pass by unimproved. How often has the little word dropped from a faithful heart resulted in the salvation of an immortal soul. Under no circumstances should we be ashamed to own our Lord, nor afraid to recommend religion to our fellowmen. It is good to have religion on Sundays, but we need it just as much on every other day of the week; and our religion is not the saving religion of the gospel of Christ if it does not enter into the every day duties of life, and bring our lives in harmony with the spirit of the gospel.

Have we not then, a personal work to do for God in leading those over whom we have an influence to seek the salvation of their souls? And first of all, we must see to it that our own hearts are right, and our daily walk such as becometh a disciple of Christ; then will our words have weight when we say to the sinner, "Come, and we will do you good." Don't sit down, my brother, fold your hands, and be an idler in the vineyard of the Lord. There is work for you to do. Perhaps the Lord has blessed you with an abundance of this world's goods, and you are giving liberally for the support of the gospel, and I am sure the institutions of the church. This is well, and good, but it is not doing, but not hiding yourself behind this, and make the extent of your doing. Perishing souls need your personal labors for their salvation, and opportunity to labor in this direction present themselves to you continually.

But whatever your condition in life, rich or poor, if you are a disciple of Christ there is a work for you to do. God has given you a place in the vineyard, and a work to perform which none can do for you. There are hearts, it may be, that can be reached by no one else. Do you say you cannot do nothing for the salvation of souls? Have you ever tried? Remember that God requires of you only in proportion of what he does not give you the power to do. Under the teachings of his Spirit, with a heart consecrated to him, we shall find every day not only work to do, but also power to do it.

## GOING FORWARD FOR PRAYERS.

In our denomination, as in many others, it is quite customary to invite awakened persons forward to a particular seat, in order that they may have the prayer and advice of christians. The *Telegraph*, says a correspondent of a Boston Baptist paper, lately wrote to the editor to inquire whether the practice of inviting sinners forward in the church "generally prevails in the North." The editor replies in the following excellent remarks:

The practice of inviting the impenitent either to come forward to the front seat or to manifest their wish to be prayed for by rising is somewhat general at the North, though far from universal. With some denominations it is universal; with others quite common; in others still it obtains only in exceptional cases. Our own experience and observation lead us to regard it as a valuable spiritual help. To the anxious sinner it furnishes, what he greatly needs, an occasion for strengthening his newly-awakened power; in others still it obtains only in exceptional cases. Our own experience and observation lead us to regard it as a valuable spiritual help. To the anxious sinner it furnishes, what he greatly needs, an occasion for strengthening his newly-awakened power; in others still it obtains only in exceptional cases. Our own experience and observation lead us to regard it as a valuable spiritual help. 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